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REVIEWS AND BOOK NOTICES.

Deutsche Altertumskunde, von KARL MÜLLENHOFF. Zweiter Band mit vier Karten, von Heinrich Kiepert. Berlin, Weidmannsche Buchhandlung, 1887.

Seventeen years have elapsed since the publication of the first volume of Müllenhoff's *Deutsche Altertumskunde*, years devoted to farther study and unwearied research, undertaken in the hope that a careful comparison of ancient and modern authorities, or perhaps some fortunate discovery, might throw a new light upon doubtful points or conclusively settle vexed questions. And yet the second volume has lain in the desk ready for the press ever since the publication of the first, and could have immediately followed it in nearly the same shape as at present. It was somewhat enlarged in 1878-79, and the first appendix added in 1883, just before the master passed to his final rest. It represents the life-long labor of one of Germany's indefatigable investigators, and the long delay lends an added value to the volume now before us. It is to be hoped that the remaining volumes of this learned and scholarly work will soon follow and complete the magnificent monument of this master-mind. It will not be what he would have given us had he lived to put the finishing touches upon it himself, and yet the plan and the materials, though left in a fragmentary state, are his.

Müllenhoff even hesitated to give the first volume to the public, and began his preface with a justification, because it barely touched upon the Germans themselves, though it thoroughly discussed the nations dwelling in the basin of the Mediterranean, and their earliest information about their northern neighbors. It was necessary, he argued, to understand the earliest relations of the Germans to the cultivated world of the south. Nations, like individuals, are awakened to a consciousness of an important mission by an impulse from without. The splendor of Olbia and her sister cities on the Pontus, of Massalia in France, and contact with the Phoenicians, lured the Skiri and the Bastarni of the east, and the Kimbri and the Teutoni of the west, from their homes, till the greater splendor of Rome concentrated all their efforts to itself and held their attention for seven centuries. After the Germans had once entered the world's history, it was easy to follow their onward march, from the various notices in the ancient historians. But these needed to be supplemented by heroic ballads of Germany and the national spirit as seen in the writings of their own mother-tongue. The heroic ballads and epics of the middle ages are of inestimable value in solving the problem of the early history of the Germans, and the works of Jacob and Wilhelm Grimm and Karl Lachmann have done much to prepare the way for German Antiquities. Here, in the natural, simple poetry of the nation we find its actual life, the living book of its true history before us, out of which we can read its early faith and construct its mythology.

The folk-poetry is the key to the nation's inner life, while the art-poetry shows its progress in civilization and the germ of its philosophical life. The historical parts of the epics describe the times of the migrations, the German heroic age, while the mythical parts bear witness to ancient traditions and beliefs. This first great period also forms the turning point in the life of the nation. The simplicity and unity of nature-life are left behind, and education, culture, moral and intellectual progress—in fine, civilization, call forth the noblest forces and the greatest minds of the nation. The early destiny had led to the combat with the Roman Empire and to absolute power; now the ideal held before them was the conquest of intellectual Greece and Rome, best seen in Schiller's letters on aesthetic culture, and in the works of Wilhelm von Humboldt.

The adverse criticism with which the first volume was received may explain in part the long delay in the appearance of the present volume. And yet the complete work will justify the plan. The foundation had to be broad and generous to support such a superstructure as the six volumes planned by Müllenhoff. The aim of the author has been to show the early beginnings and later development of the Germans down through the heroic age.

In the first volume he dwelt especially upon the earlier civilized nations which came in contact with them, and discussed their mutual relations and their knowledge of the Germans. Book I is devoted to the Phoenicians, the discussion of the fabled swan-song, clear nights, heroic traditions, the tradition of Troy, the myth of Odyssey, the Grecian heroic age, Avienus' *Ora Maritima*, the old Periplus, in their bearings upon the early history of the Germans, and in as far as they serve to explain German traditions, beliefs and myths. Book II considers Pytheas of Massalia and his voyage, tin and amber trade, the age of Pytheas, geography before Pytheas, the pretended Eudoxan division of the spheres, the geometry of Eratosthenes, the scientific importance of Pytheas, geography after Pytheas, the voyage of Pytheas, Timaeus in Diodorus, Pytheas on the German North Sea coast. Such are in brief the contents of the first volume; the subjects are indeed far enough removed from the real theme of the book, though gradually converging upon ancient Germany and preparing the way for its entrance into the world's history.

Volume II follows closely "The Germans and the Neighboring Tribes" of Zeuss (Munich, 1837), and in its results and rich material offers an excellent opportunity for further research. The indices, both of subjects and names, and the beautiful and clear maps render it an extremely handy book for use. History, geography and philology are all laid under contribution to define the boundaries of ancient Germany and show the relations of the early German tribes to their neighbors. Book III treats of "The Northern and Eastern Neighbors of the Germans." The statement of Tacitus that the Rhine divides ancient Germany from Gaul, the Danube from Rhaetia, Noricum, and Pannonia, and the old tradition that the Vistula formed the eastern boundary between Germany and Sarmatia, leads Müllenhoff to choose the mouth of the latter river as the basis of his discussion. It was, however, first necessary to determine the early home of the German tribes,

and Tacitus furnishes him a clue in placing the Goths to the north of the Lygians or Lugians, thus within the great bend of the lower Vistula, which Jordanes corroborates by his statement that the Goths settled in this very place when they left Scandinavia. According to the same author, again corroborated by Pliny and Jordanes, the powerful naval state of the Suiones (Swedes) follow, though Tacitus leaves us in the dark about their home in Scandinavia. Tradition and the later migrations from this region lead to the conclusion that Scandinavia, even at that day, was a very powerful and populous country (Pliny 4, §96, calls it the *officina et vagina gentium*). Northward from the Suiones and their neighbors the Sveans were the Sitones (Goth. sitans, settler), who are recognized to be those Finns of Karelian descent extending northward from Sweden about the Gulf of Bothnia. The name is employed more in contradistinction to the mountain Lapps than to the eastern, non-Karelian tribes of Suomalaiset and Haemaelaciset, or, in their own language, Kainelaiset, i. e. Lowlanders or Plainlanders; the Germans and the Norsemen, misinterpreting the name, called them Kvênir or Kvænir, A. S. Cvénas, and then built the fable of a northern Cvémland, Cvénrice, *feminarum terra, regio vel regnum*. Traces of this tradition are found in the 45th chapter of Tacitus' Germania. He, as well as the other writers on these early Germans of the north, got his information from south and east Germans.

Passing back to the mouth of the Vistula, Müllenhoff considers the boundaries of the northern and eastern neighbors, the Finns, Aestii, and Slavs. Here again the information came from the east Germans who were encountered by the ancients on their way to the amber isles. Aestii is the general name for the Prussians, Lithuanians, and Letts, but disappeared later in the west, being superseded by the Slavonic name of Pruzzi. The Gothic form would be Aisteis, "the Just." The treatment of this difficult problem is scholarly and bears the evidence of deep and patient research. The Aestii were in possession of the coast land from the mouth of the Vistula to the Gulf of Finland. Ptolemy's mistake of putting the Venedae in their place is corrected, and Müllenhoff explains it as arising from a desire to make a symmetrical map. Lack of space for the many names of his eastern Sarmatian kingdom caused the transfer of the name Venedae from its proper place in the swampy region of the Pripjet to the coast land, but this conjecture is weakened by the later assumption that Marinus-Ptolemy arbitrarily transferred German tribes from the west to the east bank of the Vistula. Ptolemy undoubtedly made a mistake, whatever may be the cause. The Slavs of the oldest time are assigned to the region of the Pripjet swamp as central point. They thus extended from the Carpathian mountains and the upper Vistula to the heights of Waldai and the upper Volga, surrounded on the north, east and west by Germans, Aestii and Finns, while on the south they were spread along the Dnieper. After the evacuation of the east Germans towards the south and west, the Slavonic tribes moved into the coast region of the lower Vistula, and either drove out or absorbed the few remaining Germans.

The next link in the chain is to settle the relations of the Finns and the Germans, and also of the Finns and the Slavs. It would lead us too far

from the purpose of this review to enter into a description of the life and manners of the early Finns. The Germans encountered them as they penetrated to the north; for the Finns could not have occupied central and southern Europe, as some think, else they would have been driven westward and not northward. The Germans gave them their name from their snow-shoes and the swiftness with which they sped on them (Finn is the Latin *penna*, the English *fin*, hence the "winged"). Müllenhoff seeks support for his assumption that the Germans first met the Lapps (a kindred tribe) on Scandinavian soil, in the derivation of the name Scandinavia from the Lappish *Skadesi Suolo* (cf. Anhang II, p. 357). The Germans occupied the southern part of Sweden and the southern and most of the western coast of Norway, while the Finns held the eastern plains of middle and northern Sweden, and the Lapps the central districts. The Germans settled there about 500 A. D., or during the first centuries of our era. Müllenhoff leaves the question of which first reached Scandinavia, Finns or Germans, unsettled.

The Finnic Esthonians, Livonians and Courlanders were nearly related to the Finns of Scandinavia, and occupied all the coast land eastward from the Aestii. Inland again were the Slavs, with their capital at Smolensk on the south side of the heights near the sources of the Volga, Duna and the upper Dnieper, and connecting with the tribes of the Pripjet swamp and lower Dnieper. Eastward from these tribes, and extending in the same general direction, were the Finns again, thus surrounding the Slavs on the north and east and occupying the whole region of the Volga, while the Slavs had the Dnieper.

In Book IV Müllenhoff grapples with the difficult question of the boundary and relations of the Gauls and Germans. The Bastarni receive the first attention, and the first notice of them is taken from Polybius. This tribe was known among the Greeks and Romans as Kelts, Galatae, but must have been Germans. This is shown by their expedition outside of the Carpathian mountains and the possibility of explaining their proper names from the German. They were the first Germans who left their home and appeared in the world of culture, and must have gone forth in the beginning of the second century B. C. from the east Germans (Ostrogoths) on the lower Vistula. They were joined by the Skiri, as we learn from an inscription of the city of Olbia on the Bug river, which they besieged with their combined forces.

Two generations later the invasion of the *Kimbri et Teutoni* from the west occurred, which, like a devastating cyclone, swept almost all western Europe, from the entrance into the Graeco-Thracian peninsula on the Drave and Save to the Ebro and lower Seine, then passed over the Alps into the plain of the Po. "The Kimbrian wars in the beginning of our history resemble the gigantomachia of Greek mythology: they are the beginning of our combat with Gaul and Rome, which has continued uninterrupted ever since, the duration of which can be reckoned at two thousand years, from the first shock of the Kimbri with a Roman army in the Julian and Norican Alps in 113 B. C. to the present time" (1887, see p. 112). After a lengthy investigation Müllenhoff concludes that both names (*Kimbri et*

Teutoni) are of Keltic origin (cf. pp. 115, 116, 117), given by the Gauls to these invading German neighbors, but their own proper names are German. Kimbri may mean robbers, and the Irish glosses bear out this conjecture (117). Their expedition and battles with Marius and others we can omit, as the historical facts are well known. These facts, according to Müllenhoff, are taken from Livy, who, as well as Plutarch in his Marius, drew his facts from Posidonius of Rhodes, though often leaving his authority for the Roman annalists.

The first appearance of the name "Germans" was in the servile war (from 73-71 B. C.), therefore it cannot date back earlier than 80 or 75 B. C. The proof adduced is that Posidonius does not mention it in his historical works from 146-96 B. C., and he was the one main source for all the wars of the Kimbri and Teutons and gathered his information from traditions then current in Rome. Much has been said and written about the origin and causes which led to the migrations of these two nations. Roman tradition says they were driven from their home on the ocean by a great flood-tide. Posidonius objects to this theory as contrary to his explanation of the tides, and conjectures that the Kimbri had ever been a restless robber-folk, the principal tribe of the Kimmerians. Doubtful seems Müllenhoff's explanation of a passage in Strabo. The text has been corrupted by an interpolated negative, but cannot refer to ordinary tides, as Müllenhoff makes it, since the context is discussing the physical rise and fall of the sea; Strabo may possibly refer to a tidal wave. The statement of Posidonius that the Kimbri and Kimmerians are one and the same people Müllenhoff again takes up in discussing Plutarch's eleventh chapter of Marius. The text is here full of mistakes and gaps which Müllenhoff corrects and fills out from the sure fragments of Posidonius, mostly found in Strabo and Diodorus, the latter of whom drew mainly from Posidonius. Here Müllenhoff shows at his best in analyzing the works of these different authors and assigning to each his own part and tracing to its true source each statement and fact. But in the great obscurity which shrouds that early period it is difficult to arrive at positive results. On pages 186, 187, 188 he gives a summary of the origin and development of the different traditions which arose about these two tribes, from which one can see the impossibility of arriving at the truth.

We have seen that the name "Germans" did not appear till after 90 B. C., nor later than 73 B. C., perhaps about 80 B. C. This leads to a consideration of its origin. Our author rejects the Latin *germanus*. It is of Keltic origin, and is the name of a small tribe dwelling in Iberia, and in Caesar's time it was the name of a small band of Belgians. In Müllenhoff's opinion the name "Germans" had a wide application westward from the Rhine before Caesar, and was originally the cognomen for Gauls dwelling apart in the more northern regions. It is uncertain whether it means *βοῖν ἄγριοι*, according to Leo and Grimm, or "neighbors," according to Zeuss. Both meanings will do. One can imagine how the name through greater intercourse might be farther extended to the transrhenean neighbors, while gradually disappearing at the same time on its western bank.

The late appearance of the name explains why the Kimbri and Teutons,

though German tribes, are never mentioned as such. They came from Germany and belonged to the west Germans (Visigoths). Their irruption was the result of the advance and spread of the Germans toward the west and south, similar yet more evident than that of the Bastarni in the east. But it will be necessary to settle the oldest home of the Germans before entering into the causes of this general migration. Müllenhoff attempts to do this by a comparison of the names of rivers and places. Of the rivers of Germany the Vistula is Slavonic; the Oder, the Elbe (Albis, white, clear), the Havel and the Spree are German. The Saale (Saal) is probably Celtic; the Rhine, the Main, the Taunus, i. e. the Rhine and its branches, are Celtic. The region of the Lippe is not originally German; the Vlie is German. Single exceptions do not impair the result. "If the Main, Lahn, Sieg, Kuhr, Embscher, Lippe, are not German, but originally Celtic names, the Gauls must have dwelt on the right bank of the Rhine before the Germans occupied it, and we can extend their region to the watershed of the Rhine and Weser, so that the upper Ems and its surroundings are included." As a last test our author collects the Celtic compounds and derivatives in *apa* and *affa*, which he considers Celtic. *Apa*, O. H. G. *afa* or *affa*, must mean the same as *aha*; still it cannot be the Skr. *apa*, water. "Netherland *apa*, O. H. G. *afa*, *affa*, as well as O. S. *apul*, A. S. *apulder*, O. N. *apaldr*, O. H. G. *affoltera*, Irish *aball*, are all related to the Irish *ab*, river, Skr. *ambu*, *ambhas* (Gr. ὀμβρος, Lat. *imber*), whence the Humber is in Ptolemy Ἀβος, the Avon in Tacitus Abona, etc. But *apple*, like the Lat. *pomum*, *potus*, *potare*, *poculum*, is related to *ab*, *aball*, meaning juicy fruit. But if the Celtic media in *ab* and *aball*, as the Skr. *ambhas*, water, *abhra*, cloud, mist, Gr. ἀφρός, foam, clearly prove, first arose from the aspirate, then *apa*, *affa*, and *apul*, *apfol*, are necessarily borrowed words in German, because with an original ancient communality of the words we should have here only a media and no tenuis. We must only accept a change of gender in German, as Irish *ab* is masculine. This offers no difficulty, since *ahva*, *aha*, leads to it. If these words are derivatives, the result remains exactly the same. For there is no derivative in German in *apa*, etc., but in Celtic in *-ab*, *-ib*, *-ob*, *-ub*, and also in *-ap*, *-ip*, *-up*, and the Germans comprehended both under *-ap* or *-ip*." Philology is thus called upon to aid in solving the vexed question of the boundary between the ancient Gauls and Germans, with what success we leave to philologists. The spread of these formations, confined to a certain region of northwest Germany, will afford a means of deciding the former extent of the Celtic kingdom in those regions.

From the foregoing Müllenhoff decides that a Celtic population occupied the region about the Harz, the Thuringian forest, and the mountainous regions eastward as well as westward of the Rhine.

Having settled as definitely as possible the boundary between the Kelts and the Germans, the various movements within the land of the Kelts demand attention. However, these cannot be understood without a most careful investigation of the three great Celtic expeditions to the three southern peninsulas of Europe. Müllenhoff undertakes this and carries it out with masterly skill. They are known as the Iberian or Celtic (about 600 B. C. or in the fifth century B. C.), the Italian or Gallic (396 B. C.), and the

Grecian or Galatian (281-279-8 B. C.). The old Periplus which forms the basis of the *Ora Maritima* of Avienus does not mention the Kelts, but does mention the founding of Massalia in 600 B. C.; farther, the Greeks had heard of the Kelts in the fifth century B. C., which settles the date of the Iberian expedition as somewhere in the fifth century B. C. The Iberian expedition set out from the Loire and Garonne, passed over the west Pyrenees into Spain. There seems to be no inner relation between the Keltico-Iberian and Gallic names of tribes and places which would give a definite solution of the real place where the expedition originated. The British Isles and northern Gaul, at least above the Loire, were inhabited by Kelts in the time of the Periplus. For Ireland was then inhabited by the Hierni, and Great Britain (Albion) by the Albioni, so that Kelts must have been settled on the opposite continent and included under the Ligures. The common speech which connected the inhabitants of Albion, the real Britons, with the Gauls, and distinguished both from the Irish, can scarcely have been so regularly formed on both sides of the Channel; it must have been carried over to the island from the mainland on one of the migrations. It is conceivable that the same stream which flooded Iberia separated in western Gaul and one body went northward and spread over the island. This is, however, only conjecture, as there is no positive proof (cf. p. 238).

The Greeks had no information about the Alps until comparatively late, and this probably came with the Italian expedition of the Kelts. Herodotus had no idea of this part of the world, and Aristotle shared his errors about this little-known region. The mountains of northern Italy and northern and southern Germany were known at this early date as the Hercynian mountains. After the name of the Alps had been applied to the present range of that name, the Hercynian range was confined to the heights of middle and southern Germany. The name Hercynia is undoubtedly Celtic (kym. *cwn* = *cun*, height, *cynu* = *cunu*, surgere; *argwn* = *ar-cun*, apex). *Alpes* is also said to be Celtic, but this is very doubtful. As Herodotus knew nothing of the Kelts either in upper Italy or in the eastern Alps, and as he furthermore knew nothing of the Rhone changes, this expedition cannot be placed further back than 400 B. C., and probably 396 B. C. is the proper date. The direction of the expedition is determined by a careful consideration of the different tribes in and about the Alps. It seems evident that the shock of the Gauls against the Ligurians, before which the latter had to retire, started from the north and northwest. The traditions concerning the causes of the expedition are various; the one deserving the most credit is that during the reign of the good king Ambigatus over Gaul, the land became so fertile and populous that he decided to send his two brave nephews, Bellovesus and Sigovesus, each with a strong army, to find other homes for themselves. It is true that there were two divisions in the general movement. "The common point of departure of the Bellovesus and Sigovesus expeditions lies on the middle Rhine. The Boii stood in, or immediately at, this point, because they took part in both. . . When we consider the position of the nations pressing forward into Italy, and, on the other hand, into Bohemia (Boii-home), it is apparent that a great southward movement on both sides of the Rhine took place, spreading out to left and

right, east and west. At last, and only as the actual possession or nearness of the Alpine passes became too enticing, did it turn into an invasion of Italy. Parallel to this movement, the Belgians could have reached the lower Seine and the Marne about the Arduenna; then those cognate tribes coming after them could have abandoned the right bank of the Rhine, just as on the other hand the Kelts from the region of the Weser followed southward those (Kelts) who marched into the Alps and to Bohemia, thus making it possible for the Germans to spread towards the Rhine" (p. 268).

The Japudes and other Kelts had penetrated into Illyricum and the Scordisci had settled near the Morawa in the beginning of the third century B. C. Strengthened by accessions from home, these Kelts, or Galatae as they were called by the Greeks, advanced over the Balkan peninsula and penetrated into Asia Minor. Müllenhoff seeks his proof for this statement in the name of the Volcae Tectosages. "The double name shows that Caesar's Volcae Tectosages in the Hercynian forest were only a remnant of a larger family of Volcae Tectosages comprising several tribes who had remained in or near the old home. The name does not disappear in Greece and Asia Minor (assigns several tribes to this family) . . . But of all the tribes of the Volcae, the so widely scattered Tectosages must have been the most powerful and important. About 300 B. C. their seat can only be placed westward from the Boii, where Caesar found the Suebi, in Hesse and the region of the Main. Their tribal brothers who migrated with them to Asia Minor must have dwelt southward from them on the Danube, perhaps even across it. The migrations drew them thence over the Alps to the Grecian peninsula and farther, while another portion of the Tectosages pressed forward through the valley of the Rhine and along Mt. Jura to the lower Rhone and toward the Pyrenees" (pp. 277-8).

Müllenhoff connects Volcae with *walk*, i. e. *welsch*, stranger (O. N. Valand = France; Vallir = Frenchmen), a word which the Germans employed just as the Greeks their βάρβαρος. Others go farther and connect *Gallus*, *Galatae*, *walk*, with the Irish *gal* = vir pugnax. There seems to be no philological objections to these different derivations and the different meanings given to the word, hence there is no way of deciding positively. "If, therefore, the Germans called all Gauls and Kelts *Walche* (i. e. Welsh), the Volcae must once have dwelt next to them, and set out from their neighborhood toward the south" (p. 282).

"The last great movement of the Kelts, therefore, reaches to the immediate boundary of the Germans. But the Kimbri and Teutons take almost the same road as the Tectosages and their associates, and follow the routes of the earlier Kelts: they had heard of their invasion of Italy, and therefore at last try the same. Thus their expedition, though undertaken two hundred years later than that of the Tectosages or Galatae, only represents the continuation of the expedition of the Kelts, or at least there is a certain relation between the irruption of the Germans and these earlier movements of the Kelts which cannot be disregarded. Just as was said of the Gauls in Italy and of the Galatae in Greece, so they say of the Kimbri and Teutons on their first appearance, viz. that they came from the extreme end of the world, from the ocean; only, in connection with them the Gallic

flood is added. Pytheas testifies that the Teutoni dwelt on the North Sea in the fourth century B. C., or at least that the non-Keltic population of the coasts beyond the Rhine, known as Scythians, bore that name among the Gauls. The Kimbri lack this testimony. The flood tradition remains as the first and oldest witness of the coming of the Kimbri from the ocean, and would be decisive if it did not come from the Gauls and was then transferred from the Teutons to the Kimbri" (p. 283).

Thus Müllenhoff seeks to clear up the early German migrations and connect them with the earlier Keltic movements as following in the natural course of events. He found it necessary to change their supposed seats and separate the two grand divisions. But let him sum up in his own words: The Kimbri and Teutoni "must also be of different descent, and if the Teutons came from the ocean, the Kimbri, who formed the advance-guard and long remained at the head of the expedition, can only have come from the region of the Elbe, since the first shock fell upon the Boii in Bohemia; they came also from the north, as we shall see farther on. The Volcae Tectosages, who must have been settled on the Main and in Hesse westward from the Boii when the latter still possessed Bohemia, were driven out in Caesar's time by the Suebi; Chatti and Marcomani occupied their places, both O. H. G. peoples.

"The Vagiones in Wormfeld (Plainlanders), the Nemetes in the plain of the Rhine about Speyer and further southwards, the Triboci (Hill-dwellers) along the Vosges Mountains, both with Gallic names, were evidently settled (along the Rhine) by Ariovistus. The ancient girdle of the Hercynian Forest, which once enclosed Old Germany, was broken by the outpouring Chatti and Marcomani, and thus the face of the nation, which had hitherto been turned to the north and partly to the west, was suddenly directed south and southwestward. The resistance to the culture which there met them did not avail. The nation has entered universal history and started upon a career that admits of no change. Forward is the cry. The expedition of the Kimbri and Teutons proves that this great change, the most eventful and richest in the whole life of the nation, had become an historical fact. This knocking at the gates of Italy and bursting through them gave the astonished old world its first knowledge of the unknown Germans and forced them to recognize a new power in the world's history. The outbreak of the Chatti and Marcomani from the Hercynian Mountain Forest is the beginning and the result of the Kimbrian movement. The road to Southern Germany was opened, and fate alone in the breast of man pressed on to win, once for all, by plunder and force all that a poor and bleak home refused. But if the Chatti and Marcomani were O. H. G. peoples, and if the Teutons came from the North Sea, belonging, therefore, to the Ingvaeans; but if, on the other hand, the Kimbri are of different descent and belong to another branch, then the latter must—indeed there is really no other choice—have gone forth, like the former, from the nations on the middle Elbe, and included Hermunduri, Cherusci, Longobardi" (pp. 300–303).

Such is the result of Müllenhoff's investigations, in which he seeks to connect the movements of Kelts and Germans (Kimbri, Teutons, Chatti,

Marcomani, and other German tribes) in one uninterrupted chain of events caused by a barren and uninhabitable home, which induced these people to wander forth in search of a milder climate and more fertile lands. Some links in his chain of evidence are doubtful, and his proofs may meet with opposition among specialists. But we leave all corrections and opposition to his opinion to such, and will briefly sum up the results of the book.

According to Müllenhoff, the ancient boundary of Germany was, then, the Vistula on the east, and a line passing through the Carpathian Mountains to the sharp bend of the Danube at Cripi (modern Waitzen). The southern boundary was the Danube, and the western the Rhine.

When we examine carefully the conclusions here reached in regard to the direction of the three Keltic expeditions, the invasion of the Kimbri and Teutons, the movements of the Chatti and Marcomani and other German tribes, we can see much confirmatory evidence for the school of Wilser and others (*Die Herkunft der Deutschen*) who advocate a Scandinavian home for the race. We find no confirmation in history that the different nations wandered from the east to the western and northwestern coasts of Europe, and then, repelled by the ocean and the barren soil, recoiled to the south and east again. But the veil which shrouds the earliest movements of these nations will never be lifted, and we can only give the Scotch verdict of "not proven" for either an Asiatic or Scandinavian home of the race.

The present volume only brings us down to the beginning of that long struggle between the Germans and the Roman Empire which finally resulted in the overthrow of the latter. It is regrettable that Professor Müllenhoff could not have lived long enough to have completed his work. But we hope that Dr. Roediger will soon give us the fragments still left on this very interesting stage in the development of the Germans. As far as it is possible to determine the master's plan, the third volume will treat of the wars with Rome; the fifth, of German mythology; the sixth and last, of the development and history of the German epics, leaving the national development for the fourth. Magazine articles and different essays left by the author will furnish material for carrying out the general plan of the work, which will certainly be a monument of erudition and untiring research.

SYLVESTER PRIMER.

Sophocles. *The Plays and Fragments. Part III, the Antigone.* With critical notes, commentary, and translation into English prose by R. C. JEBB. Cambridge: At the University Press, 1888.

In the brief space of five years, Professor Jebb has edited three parts of his complete edition of Sophocles, which embraces, besides a commentary, notes on textual criticism, introductions and appendices, also an English prose version of the Greek dramatist. It is the purpose of this notice briefly to review the part latest issued, the *Antigone*. The editor's object throughout the entire work, as stated in the preface of the first edition of the *Oedipus Tyrannus*, is to present the work of Sophocles "both in its larger aspects and at every particular point" as it appears to his mind, free from ambiguity and in a form appreciable not only to classical students, but